

Rev G. B. Smith

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

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### THE PREACHER.

#### MR. WHITTEKORB'S SERMON.

We have received an excellent Sermon on the Duties of Benevolence, delivered before the Female Samaritan Society in Boston, on the 26th ult. by Rev. THOMAS WHITTEKORB of Cambridge. We wish it were in our power to present the whole of it to our readers; as it is, we must content ourselves with the following extract:—

"That we have the poor with us, is a fact which will not be denied. The means by which they have become poor may be various. The widow is made poor by the death of her companion. A family of small and constantly needy children are her only possession. To feed, to clothe, and to instruct them, is more than she can accomplish. Orphans are made poor by loss of parents; and those who were once nourished by parental affection, are turned homeless and unprotected, upon the world. Many become poor by means of sickness; others by misjudgement, and by the occurrence of unforeseen events, which could not be guarded against. Sometimes we find the cause of poverty in intemperance, indolence and licentiousness. In many cases poverty is unavoidable, and in perhaps equally as many, it is the effect of idleness and crime. But in which way soever it may arise, it has a claim upon us, and lays us under obligation to render assistance. We are not justified in turning away from 'the poor and needy,' because they have brought their poverty upon themselves. Do you find in the injunctions to relieve us, any exceptions made in regard to those whose poverty is the result of crime? Do those wholesome laws of the Commonwealth, which make it the duty of each town comfortably to support its own poor, make any such exception? Nor will good judgement, much less benevolence, justify us in excluding those of whom I speak, from the fruits of our charity and good will.

I will not spend time, however, in asserting what no one probably feels disposed to deny. I will take it as granted that it is our duty to pity and relieve 'the poor and needy;' and I will confess also that there is a public willingness to perform this duty. The many existing benevolent institutions show that I have not conceded too much. Let us inquire how we may best appropriate our charities.

The great object of charity is the benefit of the poor. It does not seek, when directed by wisdom, to please all their fancies, and suit all their tastes, nor to administer every thing they wish; but rather to administer such benefits, and at such times, as shall best secure their permanent good. Now in order to accomplish this, charity must be regulated by system. Where it is not so, it may become even injurious. Suppose all charitable institutions to be annihilated, so that there shall be neither societies, nor alms-houses, nor hospitals; yet suppose men to be as willing to relieve the poor and distressed as they now are, the result would be, that much would be given to the poor which would be an injury to them. Many have become poor because they knew not how to use the things of this world; and your benefits, in order that they may be really such, must be given in such forms, as will be actually beneficial to the needy. There is a practice, springing indeed from the principle of benevolence, which I cannot but regard as of injurious tendency: I mean that of putting money into the hands of those who beg. Had they possessed wisdom to make good use of money, they would not now stand so much in need; and if they know not how to use it, do we not manifestly injure them by putting it into their hands? Or to say the least, do we not give them the means of injuring themselves? Begging from street to street, and from door to door, is a practice which ought to be utterly discontinued, in a country like this, where ample provision is made for the relief of the distressed. It is a public evil wherever it exists; and the gifts which are bestowed under such circumstances, many times enhance the evil. Follow that man into whose hand you have put a shilling. Do you see that he stops at the first place where he can purchase his favorite intoxicating draught, and spends the money which you gave to relieve his distress, for what is a manifest injury to him?

Do not, I pray you, hearers, believe that I am averse to the exercise of charity. Far from it. I desire to 'plead the cause of the poor and needy.' I desire to kindle rather than quench the benevolent feelings of your hearts. But good will is not always accompanied by good judgement. It is necessary therefore, that he who 'pleads the cause of the poor and needy' should give to charity a proper direction, and show how its benefits may be applied in a proper manner, as well as to call forth the exercise of that holy principle. And I believe you will approve the remark, when I say, it is necessary to use discretion in the bestowment of our goods upon the poor.

What then are the real wants of the

poor? I answer, the hungry need food; the naked need raiment; the sick need attendance and medicine; poor children need to be overseen and instructed; in a word the poor need relief from their distresses and misfortunes; and as far as lies in human power, it is our duty to grant them this relief. I repeat that they need these benefits. They need not property any farther than it contributes to bestow them. They may desire many things which they do not need, and which they ought not to have; but it is equally our duty to withhold what would be injurious as to give what is in reality needed, and what would be beneficial. An indiscriminate gift of property would be far from removing the evils they suffer.

What then will a prudent man desire, when he bestows his money for charitable purposes? He will desire that it be appropriated in such a manner as shall best answer the purposes of real benevolence. And have not all prudent men adopted such measures as would secure this object? Throughout the Commonwealth, to look no farther, you find that overseers of the poor are annually appointed, to take charge of the gifts of public bounty, and bestow them in the manner best calculated to promote the good of those for whom they were designed. Why are charitable associations instituted? Not so much that more may be given, as that what is given may be properly expended. The name of Howard is dear to every benevolent heart. But wherein consisted his pre-eminent usefulness? Not in his gifts, but in his unwearied attention to ascertain the best means of relieving the distressed. Had he given millions, and done no more, humanity would not have received so rich a service at his hands.—He travelled through Europe, he penetrated hovels and prisons to seek out the causes of distress, and if possible dry up the fountain head of affliction. And I utter the highest eulogium that can be spoken of him when I say, that he died of a fever that he breathed in while at the pallet of an imprisoned sufferer."

[From the N. H. Universalist Tract.  
A SERMON ON CHRIST'S SHEEP.

BY REV. E. C. LOVELAND.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.—John x. 16.

The term *other* evidently refers to sheep that had before been made the subject of discourse, and is used to represent a distinct portion of our Saviour's property.—The word *sheep* is figurative. It is designed to apply to mankind, according to their different relations and characters. And the only question that would naturally arise in this place, is, whether this word may be applied to a portion or the whole of mankind, to the virtuous or vicious, or to both. That it may apply to different classes is indisputable, from the consideration that Christ discourses of sheep, and then adds, "I have *other* sheep."

Before we can safely determine what is meant by the *other* sheep, mentioned in our text, we shall do well to consider the subject of allusion to what was offered before. This we have in the commencement of the chapter, in the parable of the shepherd and the sheep. In the 9th verse he explains himself to be the door; and in the 11th, the good shepherd. The character of the sheep are described by their obedience. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. He calleth his own sheep by name, and leadeth them out. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers."

From this description, we perceive that the sheep cannot be described by national character, nor known by national boundaries. If we say the sheep in this parable means the Jews, the description does not suit their character. They neither know the voice of the true shepherd, nor follow him. Indeed, he testifies to a number of them, "Ye are not of my sheep, as I said unto you, my sheep hear my voice, and I know them, and they follow me." Should we consider these sheep as applying indiscriminately to the Gentiles, we should remain in equal difficulty; for it was never yet altogether true of them, that they heard and obeyed the voice of this great and faithful Shepherd.

There is no decision on this point that appears more rational, than to consider Christ as speaking of *believers*. The description well comports with their character. "He that believeth on the Son hath everlasting life." Faith comes by hearing, and hearing by the word of God. Jesus calls; the believer hears and knows his voice. All believers, whose faith works by love and purifies the heart, follow their shepherd. They distinguish his voice from the voice of strangers, because they are acquainted with it. These believers could then be but a few, selected from the Jewish nation, although it is beyond a doubt, they comprehended all that then believed in him.

Allowing these conclusions to be just, the way is now prepared to consider more particularly the subject matter of our text.

"And other sheep I have," says the Redeemer.—Ah, what other sheep? Any other than believers? Yes. "And other sheep I have, which are not of this fold." It believers were included in the parable, they could not be included here. And if some believers were there meant, it is evident, all that were then believers, were meant. That unbelievers were included in the text, is plain from the description of their character. They "are not of this fold," implies they must be elsewhere. "Them also I must bring," shows that they were not brought, were unconquered, and, consequently, unbelieving.

It is not from this description of character alone, that we are authorized to consider unbelievers a portion of Christ's property; but we find it maintained by the united testimony of many passages. The heathen which are given him for his inheritance, the uttermost parts of the earth for his possession, afford descriptions of such a character. If Christ tasted death for every man, if he gave himself a ransom for all, as the scriptures assert, unbelievers must certainly be included.

As we think it likely these ideas may be new to most of our readers, it may not be amiss to labor this part of our subject somewhat particularly. The term *sheep* is used as a figure to represent different characters, the wicked as well as the righteous. Where sheep and goats are mentioned in the 25th chapter of Matthew, sheep are used for the righteous only; being so called in the last verse, "the righteous into life eternal." When it is said, "All we like sheep have gone astray," sheep must mean the wicked; for these are the characters that go astray. When Christ said, "The good shepherd giveth his life for the sheep," is it wrong to say he meant all mankind? Is it not plain from other scriptures, that he died for all without exception? As we have it from the evident authority of two passages, that sheep is used as a figure for the wicked, there arises nothing from this consideration, against the term being applied indiscriminately to all men. But in our text we apply it to unbelievers only, because believers had been before designated. Our Saviour, no doubt, had his eye upon the large field of the Gentile world, the "every creature" to whom he commanded his disciples to preach the good tidings of the gospel. The two classes of men, the sheep in the parable, and the *other* sheep, spoken of in our text, include, according to the faith of all denominations of christians, the whole extent of the Saviour's property. The point in which they differ, is concerning the proper number that belong to him. But, though this may be a point of difference, we cannot expect to profit by making it a subject of warm contention.

As Christ has chosen, in this instance, the similitude of shepherd and sheep, to represent the relation between himself and mankind, we may expect to profit by a few analogies. Sheep were not anciently kept by the walls of enclosed fields, as at the present time; but by the immediate presence of the shepherd, who exercised his guardian care over them by night as well as by day. This custom is mentioned in different parts of the scriptures, and often noticed by ancient authors. When sheep are in an undomesticated state, it is not to be expected they will become docile from their own exertions, but from the exertions and care of their shepherd. So with the great Shepherd that gave his life for the sheep; he came to seek and save that which was lost. No domesticated sheep is unwillingly happy under the care of its shepherd, neither is it possible for men to be dragged to heaven by force. It seems a contradiction in terms that any being can be forced to be happy.

Christ speaks of his *other* sheep as not belonging to the fold that hear his voice and follow him, and says, "Them also I must bring." A very natural expression for a man speaking of his property; and implies that his ability in collecting and bringing them in, is naturally understood. Christ alludes to what he had done, in bringing the sheep he then had in his fold, by the little word, *also*. The bringing in of his *other* sheep he speaks of as an event then future, but which must in due time, be actually accomplished. Whenever we hear a man speaking of a certain business of his own, and saying, "This I must do, we understand it to be his purpose, and that he is conscious of his ability to perform what he says. We learn that Christ on a certain occasion says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out; for I came down from heaven, not to do mine own will, but the will of him that sent me." To his disciples he says, "All power is given unto me in heaven and in earth." The very idea of his bringing in those who were then gathered in his fold, and who rejoiced to hear his voice and to follow him, was a bright sample of what he will do. But the manner in which the *other* sheep are to be brought in, we learn from the following expression, "And they shall hear my voice."

We see by the expression that Christ adores to the analogy between his simi-

tude of shepherd and sheep, and the thing represented by them. A shepherd calls his sheep; and they learn to follow him. Jesus calls his people. "Come unto me," says he,—"learn of me, and I will give you rest."

With an eye on this circumstance, let us further view our subject through the medium of this similitude. When sheep are unacquainted with the voice of their shepherd, can they distinguish it from the voice of a stranger? And if, when the shepherd calls, the sheep attempt to run away, as wild sheep always will, what would a shepherd be likely to do? What would a faithful shepherd, who owns the sheep, be likely to do? To abandon them, and tell them, because they would not come, it was their own fault? It was no concern of his, whether they were food for wolves, or a prey to tigers? Shepherds never talk like this. If one sheep out of a hundred were lost, it would be sought with anxiety and avidity; and when found, it would be brought in with joy. And does Jesus exercise less care over his people, than an ancient shepherd did over his flock? The good Shepherd that giveth his life for his sheep exercises a faithfulness, that is not to be exceeded by the faithfulness of those that watched their flocks by night. He careth for the sheep; for they are his; they are the purchase of his blood.

The common shepherd that undertakes to domesticate his wild and timid sheep, is patient to call until they become acquainted with his voice. Though they use the utmost of their power to escape him, he is earnest and vigilant in pursuing. Their mistaken fears, and exertions to elude him, will cost them pains and weariness; but will detract nothing from the zeal of this shepherd to obtain them. The reader will easily perceive how these remarks apply to Christ and the people whom he came to save. The figure cannot but represent the image in living colors.

When Christ said to the Jews in the subsequent part of the chapter, from which our text was selected, "Ye are not of my sheep, as I said unto you; my sheep hear my voice, and I know them, and they follow me," it is not to be inferred that they were not his sheep in any sense. He only denies their being his sheep according to his description in the parable, "my sheep hear my voice and I know them, and they follow me." According to this description, all the sheep, designated in our text, are excluded, as well as the Jews; but according to the description in the text, the Jews are no more excluded than other unbelievers. In our text Jesus mentions the bringing in of his *other* sheep. In another place, we have the expression that *all Israel shall be saved*; "as it is written, There shall come out of Zion, the Deliverer, and shall turn away ungodliness from Jacob.—For this is my covenant unto them, when I shall take away their sins."

It is not at all strange, that different figures should be used at different times to represent the same object; that sheep should in one place designate what is meant by goats in another. Nor is it strange, that the same figure should be differently applied, in different passages. Sheep is evidently used as a figure, for believers, sometimes for unbelievers, and sometimes for all men indiscriminately.

By comparing the various passages, where this word occurs, the foregoing remarks will appear substantiated. In many instances, where different figures are applied to one object, they are designed to point out different traits of character in that object. Hence the rich fund of instruction, contained in those passages which abound in them.

In the voice Christ, the true Shepherd of the sheep, we may notice a few particulars.

1. His voice is the voice of *faithfulness*. "Moses verily was faithful in all his house as a servant, for a testimony of these things which were to be spoken after. But Christ as a Son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." When men are fully persuaded that he who calls them is faithful, it affords a powerful incentive to attend to his voice. The faithfulness of Jesus is maintained by many considerations. He is the Son of God, and faithful as a son. Mankind are his possession, which idea, in man, would excite the principle of faithfulness. It affords an encouragement to men to put their trust in him, though, possibly, this consideration may add nothing to the faithfulness of our Lord. Faithfulness in an earthly shepherd secures the peace & safety of his flock and excites perseverance in bringing home the wandering sheep. Faithfulness in the great Shepherd and Bishop of souls, is calculated to confirm our confidence in him, and give us an assurance that what he has promised he will be careful and sure to perform.

2. His voice is the voice of *mercy*.—This we may very nearly infer from the idea of his faithfulness. By the constancy and faithfulness of Jesus, we learn that he is merciful. The sinner may suppose him an enemy, because himself is wicked, but will learn in due time that we have a

merciful high Priest, who can have compassion on the ignorant and those who are out of the way. It is by a constant voice of mercy that the timid flocks learn to trust and follow their shepherd.

3. The voice of Christ is the voice of love. This is the grand principle by which he draws his people to himself. "The good shepherd giveth his life for the sheep." He was devoted to their service here, and to crucifixion and death for their sakes.—He is the propitiation for their sins—for the sins of the whole world. "Greater love," says Jesus, "hath no man than this, that a man lay down his life for his friends." But Jesus laid down his life for his enemies. "For when we were yet without strength, in due time Christ died for the ungodly.—For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us.—Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life."

4. The voice of Christ is the voice of truth. This is an essential property in one who has the care of whatever is important and interesting. Wherever there is a distrust in the character of a shepherd, his flock cannot feel safe in his care. The same is equally true of man as he stands in relation to his Redeemer. It is through the medium of truth that they are to come to the knowledge of him. And it is worthy of notice in this place, that our Savior expressed a particular concern that his people should know the truth. In praying for his disciples, he says, "Sanctify them through thy truth, thy word is truth."—Again, on another occasion, "Ye shall know the truth shall make you free."—The policy among men, that hides any gospel truth from the people, or attempts to hide it, under any specious pretext whatever, we have no reason to believe will ever be countenanced by the true Shepherd that gave his life for the sheep. He never scrupled to inform his disciples of the calamities or troubles that would befall them, nor did he fear the reproach of the enemy when he prophesied of a declension of the faith. "Because iniquity shall abound, the love of many shall wax cold." Experience and facts have long since proved this to be true; but it is what many false pretenders to a heavenly mission, would hardly be willing to own of their followers; much less voluntarily to predict.

That disasters should befall men, when engaged in a good cause, is no more than what actual experience often certifies to be true. In the long and arduous struggle of saving a world of sinners and the eluding of opposite interests, it is not to be expected that every immediate effect will be happy. We are glad to believe, there will be a conquest in the end, on the part of the good Shepherd, who gave his life for the sheep.

The concluding part of our subject predicts a most happy result, *And there shall be one fold and one shepherd*. Hiringling shepherds are not always to cheat the flock of the Saviour's purchase, and leave them to the ravages of wolves. Their wanderings upon the mountains will cease, and their weariness in the valleys. Kept where God appoints salvation for walls and bulwarks, there will be no thief or robber to climb up another way, to terrify, rob, or spoil the flock. Now, folds are many; but then there shall be one fold. Shepherds are now numerous and much divided in their doctrines and methods of instruction; but those divisions must be dropped when their offices end and unite, in the office of the "one Shepherd." Now, perhaps we behold a little flock that hear the voice of their Shepherd, and follow him. Let us not fear. "Other sheep," says Christ, "I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

### HOME.

How often does it happen in life that the most blissful moments of our return to a long home are those only that just precede the instant of our arrival: those during which the imagination is still allowed to paint in its own natural and unblended colours, the sweets of our reception. How often, after this glowing picture of the fantasy, does the reality which follows appear cold and comfortless! How often even do those who grieved to see us depart, grieve more to see us return! and how often do we ourselves only suffer sorrow on beholding our friends again, once left happy, gay and dispensing joy to others, now mournful, disappointed, and themselves needing what consolation we may bring.

People become ill by drinking healths: he who drinks the health of every body, drinks away his own, unless he drinks them in water from a pure spring.

Plant a young tree or you cannot expect to cut down an old one.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, NOV. 28.

**FEMALE BENEVOLENCE.** It is in the power of females to do perhaps more than even the male part of the community can, in seeking out and relieving the objects of charity. In every town there are more or less poor people, destitute of some of the necessary conveniences of life. There are families reduced to want through misfortune, and still have too much of that feeling which we all possess, that forbids their applying to the town for aid. This—though a benevolent provision in our laws—is an humiliating alternative; and few who can possibly get along—few who, though poor, have characters which they wish to preserve somewhere on the scale of honor, will resort to it until the most cruel blow drives them to do so. In some families the master is smitten with sickness, and being deprived of their only means of support—his industry—the afflicted wife and needy children are in a situation to elicit the best sympathies of our nature. In others, the lonely widow, with her brood of orphan babes, pines “in starving solitude,” mourning over her ruined hopes of prosperity, and suffering for wherewith to clothe and warm and feed herself and her little ones. To such, and other similar haunts of poverty and distress, the female messenger of pity is in her proper and most honorable place. There are wants in families, which females alone can successfully investigate. Having the care of families of their own, or being well acquainted with all sorts of domestic wants, they are the proper ones to visit the poor and needy and to ascertain their claims to charity; and when employed in the heaven directed errand of conveying the necessary bounties to the afflicted and famishing, how doubly welcome is the boon when received from the warm hand of unostentatious, sympathizing and amiable female benevolence!

But individual charity is not always expended with the most discretion, or with the best applicability to the real wants of the sufferer; and even when it is, the great mass too often go clear, while the tax of benevolence—the most righteous tax in existence however—falls on a few. In every town the females should endeavor to act in concert in directing their benevolence to the most salutary ends and in equalizing the sum of it among themselves. To this end Female Benevolent Societies should be formed, embracing every lady who is not herself an object of charity; and if any refuse to join it, they should be deserving the neglect of the sisterhood, when their turn of want comes—as come soon it may to all. In such a Society each may do something—may each may do much, which will never make her a cent the poorer. If money cannot be given to enable the Directors to purchase the necessities for the afflicted, all may contribute something in articles of food, or clothing, or in making garments for the shivering widows and orphans.

Such societies—we are proud to record the fact—are already exist in various parts of New-England—they should exist every where—they should be found in every town throughout our country. Great pains are taken to get religious societies and churches established in our towns; but a much greater sum of real good would accrue to the community, could such societies as we now advocate, be established and put into practical operation in every village. These would be the most honorable, the most useful churches in our land. The discourse of Mr. Whittemore, extracts from which will be found on our first page, was delivered before such a society in Boston.—The Female Samaritan Society. This society has set an example of aims—deeds well worthy the imitation of the sisterhood every where. The good which has been done by means of it, is incalculable—the precise sum of it will never be known until the last day. Another society of the same name has been organized in Mr. Bane's parish, in Portland, and we rejoice to say the females of his society have almost, if not quite, universally enrolled their names as members of it, and do an honorable part to promote the blessed objects of its organization. Such an one, too, exists in Augusta. Its annual report was published in the last Kennebec Journal, and speaks volumes in favor of the christian goodness of its members. Among other contributions by this society, we notice that “two hundred articles of clothing have been given to the sick and poor, besides bedding and various garments loaned for their convenience.”

On all such operations, who does not pray for the best blessings of heaven? Verily “the blessing of them that are ready to perish” will come upon all who are thus engaged. There is nothing lost by being benevolent. He who cannot lie, has said, “he that giveth to the poor, lendeth to the Lord; and which he hath given will he repay him again.” The time of misfortune may come to those who now are able to give to the

needy. Let them do their part now, and when they may need the charitable helps of others, they may expect the benefits they have conferred to return again to them with generous interest. Oh! that we could be heard—we would speak with the strength of truth and in the eloquence of mercy in behalf of the poor and distressed that are now about entering the desolating season of winter, without the means of support and comfort. We would speak in terms that should rend the doors of every heart, and cause the pure stream of christian benevolence to flow generously therefrom. We should rather be a missionary to travel into towns for the purpose of encouraging such an object and organizing societies to promote it, than a missionary of any other description—for we should consider the mission more highly approved by God, and more useful to the children of men.

**DR. SIBLEY AND MR. DODS.** The following facts, which we gather from articles recently published in the *Thomaston Register*, will show what measures some christians take to destroy others, and how the calumniator is sometimes destined to fail in the contest he has waged without cause.

It appears that Dr. Jonathan Sibley, of Union, a religious opponent of Rev. John B. Dods, of the same town, wishing, we suppose, to destroy the usefulness of Mr. D. in Thomaston, where he preaches a part of the time, took occasion to circulate in that place a report that the people in Union held Mr. Mr. D. in such bad estimation that they did not hesitate to call him a thief and a liar to his face. This report being extensively circulated in Thomaston, to the injury of Mr. Dods, the latter addressed a note to Dr. S. on the subject, requesting him to call on Mr. D. and adjust the business. Dr. S. appeared and in the presence of respectable witnesses denied that he had reported Messrs. Crockett & Robbins that “the inhabitants of Union had called Mr. D. a thief and liar to his face.” Mr. D. believing he could not have been so entirely misinformed concerning the report, took farther measures to ascertain whether Dr. S. did or did not make the statements above attributed to him. The consequence was, that two respectable citizens of Thomaston, Capt. J. Crockett and Mr. O. Robbins, gave their certificates, certifying that Dr. S. “did, in their presence, in Mr. Kimball's store, in Thomaston, say and report as truth, that the inhabitants of Union ‘did not hesitate to call Mr. Dods a thief and liar to his face,’ and that this report ‘has since been circulated in Thomaston to the injury of Mr. Dods.’”

These certificates Mr. Dods had published in the *Thomaston Register*, accompanied by a few remarks containing his declaration that no person in Union ever treated him personally otherwise than with respect, and pronouncing the report, above mentioned, downright, deliberate falsehood, by whomsoever propagated. At the same time he made a statement of Dr. S.'s denial of having made the statement attributed to him, and called on Dr. S. to prove the certificates of Messrs. Crockett and Robbins false, saying, that if this was not done Dr. S. must stand before the public convicted of falsehood.

In the *Register* of last week Dr. Sibley makes his appearance, for the purpose, as one would naturally suppose, either of vindicating himself against the imputation of falsehood, or of establishing the truth of his charge against Mr. D.'s character as estimated in Union. But does he do this? Does he deny having said to Messrs. Crockett and Robbins that the inhabitants of Union did not hesitate to call Mr. D. a thief and liar to his face? No! Does he, then, undertake to prove that he had been so called? Oh, no! But instead of this, he commences a desperate attack on the grammar of Mr. Dods and of Messrs. C. and R.!! He does not like the word “certifications,” as applied by Mr. D. to the papers of Capt. Crockett and Mr. Robbins. He seems to think that the word “certificates” would have been more proper. In Crockett's certificate he finds another evidence in favor of his own innocence and veracity. This consists in Capt. C.'s making use of the verb “has” without a nominative expressed, or legitimately understood! Proofs multiply around him, as Shakespeare would say, “as thick as blackberries!” for, again, he finds double quotation marks introduced in a sentence which begins and ends with double quotations;—uncontestable evidence that he stated nothing but what was true in relation to Mr. Dods, or, if he did, that he was justified in so doing!

In justice to Dr. S. however, we must say that his profound knowledge of verbal criticism has bored one small hole for him, through which, after much painful effort, he thinks he has triumphantly extricated himself. In Capt. Crockett's certificate he finds Capt. C. to have said, that Dr. S. did report as truth that the inhabitants of Union “did not hesitate to call Mr. Dods a thief and liar to his face.” But Mr. Dods, in his statement of the conversation between himself and Dr. Sibley, says, Dr. S. denied that he had reported

to Messrs. C. and R. that “the inhabitants of Union had called Mr. D. a thief and liar to his face.” Mr. D. uses the auxiliary verb “had”; whereas Capt. Crockett used the words “did not hesitate!” This is enough for Dr. S. and he sets off in triumph, having vindicated his character for veracity, and completely shown Mr. D. to be a thief and a liar, and the statements in Messrs. Crockett's and Robbins' certificates to be good for nothing, because they did not write altogether grammatically! What a fine thing a knowledge of grammar is, since by it a calumniator may prove himself innocent, as effectually as the young collegian proved to his astonished parents, on his return from college, that two chickens served up on the table were actually three. For such high attainments in literature, Dr. S. in our opinion, should have conferred upon him an honorary degree; some no doubt would say it should be that of A. S. S.

**OLIVE BRANCH.** We ask pardon of Mr. Kneeland, editor of the *Olive Branch*, for having so greatly transgressed as to state, as we did in our paper of Oct. 24, that Dr. James Priestly had been received into the fellowship of the Hudson River Association. We hope, however, to be permitted to say how it was that we came to make the statement. In the Circular Letter of the H. R. A., written by Mr. Kneeland, we cast our eyes upon the following: “Another brother in the ministry has been added to our Fellowship; and the Society at Saratoga are profiting under the labors of Dr. James Priestly.” In an unfortunate moment we supposed that this “other brother” was Dr. James Priestly, considering the connexion in which his name was introduced, and presuming that no one would be mentioned as taking part in the Council of the Association, or as preaching to a society belonging to it, unless he were received into fellowship. Our inference it seems was a wrong one, and we cheerfully stand corrected.

Mr. K. charges us with misrepresenting, in the same paper, the sentiments of his correspondent, “A True Theist,” and requests us whenever we have an occasion to give the idea of another, to give it in the words of the author. We shall do so if we see proper—not without. But in this case we did give the idea of a “True Theist” in “in his own words.” The quotation as extracted from that writer, will be found in our paper of Oct. 24. If the reader after reading it shall say we misrepresented him in the remarks that followed it, we will then consent to lie under the imputation Mr. K. would fix upon us.

We thank Mr. K. for informing us, that when we can demonstrate to him “the existence of any ‘spirit’ in the universe, no matter what, that is not really material as the air we breathe; and when” we “can demonstrate that the air is not real matter, as much so as gold or silver, then” we shall “be better prepared to write on this subject.” Such information is valuable, as it was no doubt well intended; and we shall only say that when he can demonstrate to us that that Great Spirit which governs the universe, which we call God, is as really matter as gold or silver, he may have the privilege of making and worshipping a graven image.

**NEW SOCIETIES.** We understand that a respectable society of Universalists has been recently organized in Mt. Vernon, in this county. We rejoice to learn this fact, and hope the richest of heaven's blessings may crown their efforts for the furtherance of the cause of truth and righteousness in that town.

We learn from the *Trumpet*, that a Universal Society of about thirty members has lately been formed in Winchester, N. H.

☞ We have received Balfour's Reply to Dr. Allen, and can answer any orders that may be made for the work. Price 25 cts.

## TO CORRESPONDENTS.

Our own opinion is, that it would be unnecessary to insert again the request of “An Inquirer.” It has been once inserted, and some of our brother editors—the (*Utica*) Evangelical Magazine at least—have complied with the request. Those who have not would not probably do so by being requested a second time. We suspect it is with others as it is with us—they do not deem it advisable to revive in our newspapers a controversy as to future punishment. Experience has taught us, as an order, one lesson, which, it would seem, we ought to profit by.

We thank “E. R.” and the writer of a piece of poetry on “the wisdom of Providence” for their good intentions towards us; but their pieces would require some correction before they could be inserted, which would take more of our time than we can at present make it convenient to spare. It is a difficult thing for inexperienced hands to write good poetry.

The *Gardiner “Inquirer”* will receive due attention.

“A Christian” is necessarily postponed until next week.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

A CHRISTIAN MINISTER.  
A TRUE PICTURE.

There is an orthodox minister living not over a thousand and one miles from Turtle Island,—there are, it may be, hundreds of others of the same description; and if there are, and your readers, wherever scattered abroad, know any one of them, they may consider what I have to say as being intended for them as well as the one now in my mind's eye—who is reputed a man of learning and talents, who passes for a very saint on earth, who is looked up to as one of the strongest and most beautiful pillars of the Church—by certain persons—against whom it would be thought an unpardonable sin to whisper a word; but who, notwithstanding, is, in my opinion, as ardent a hypocrite as ever lived,—really a bad member of society and a serious injury to the holy cause of pure and genuine religion. I think it a duty which is due the public to put them on their guard against such persons; for, standing as lights in the world, revered as patterns of all that is good in christianity, there is danger that an honest public may be led astray by them and come criminally short of the character of a disciple of Christ.

I will, then, draw his picture; and if no resemblance is discovered in it, it will be because my pencil is not fine enough to draw the difference of shades between truth and hypocrisy, or because the hand that moves it is not sufficiently used to such kind of painting—certainly not on account of any fear of the man or any unwillingness to do an act of justice for the public good. He is about—I do not know how old he is—perhaps he is thirty, perhaps fifty—at any rate, like all the rest of us, he is old enough to be a better man; but from the fullness of his eyes, the roundness of his face, the straightness of his gait and the firmness of his step when he condescends to walk, one would not suppose him to be much over thirty; at least I should judge this to be somewhere about his age when I last saw him,—not two years ago. The description of his person would be of no consequence—though he thinks himself the paragon of beauty—were it not for the impudent and scornful airs which he carries with him and manifests wherever he goes—particularly when he happens to come in contact with one who does not believe his “humbling doctrines of the cross.” He is said to have received a liberal education; that is, he went through, or was driven through college; and has the reputation of being a scholar, though no one would suspect him to be such from reading his composition or hearing him preach. He is not a D. D., though his “righteous soul” has long been in travail for the doctorate; he may get it before he dies; it will, no doubt, be “cum-bonore to the lad,” but it will make him a great man forever.

The manner in which he discharges his duty as a preacher of the Gospel, and as a parish minister, most deserves a description. See him in the pulpit, and you would suppose he dwelt on Mount Sinai, and held in his hands all the vivid lightnings, and had subject to his control all the astounding thunders, of that awful place. Mount Zion he never saw. The pure streams of love and mercy which flow therefrom for the spiritual and eternal good of the world, he has no knowledge of. Terrors, deep, awful and hideous, form the burden of his “messages of grace.” The sight of a sinner he cannot endure; the presence of a Unitarian causes him to breathe fire and to vomit brimstone.—“If ye are not sound in the faith,” says he, “ye will go to hell—ye shall go to hell. If ye belong not to the elect number, ye will be whelmed in all the scorching torments of the damned, and when millions on millions of centuries shall have rolled away, your misery doubling at each successive moment, will be but beginning to begin. God will laugh at your torments; angels will praise him for your misery, and we saints will rejoice in your eternal, your never ending destruction.” Such is the manner in which he “wins souls to Christ.” Such is the doctrine which he calls “the doctrine of grace,” or favor.

In his parochial visits he directs all his strength to one point, viz. to “lead captive silly women.” He seldom ventures amongst the men—especially those of sound sense and extensive information. Knowing that on such people he can exert no proselyting power, he cautiously avoids them. But the women's souls he loves dearly; and visits them often—but never when their husbands are at home. Having ascertained that the principal male members of the house are absent, he intrudes himself *sans ceremonie*; and sets himself immediately about the work of securing them for his fold. He begins by twisting up one corner of his mouth into a shape which it is difficult to say whether it belongs to the denomination of the sublime or the ridiculous. After a few sobs and sighs, he inquires if they have got religion? If they do not expect to die? &c. &c., and concludes by charging them to turn a deaf ear to the wishes and advice of their husbands on religious matters, to go to his meeting at all events, make them go with them, as if would not look well for the family to separate, and to join his church to secure a seat in heaven. He knows that “women rule the world,” and if he can but rule the women, he knows also that he shall govern the whole. And in this he is quite successful; for were it not for the women he has deceived into an

attachment for him—an attachment greater than they seem to have for their husbands, he would soon preach to the naked walls and be obliged to live in as humble style as common people. Three quarters of his church are females, and the other quarter, with a very few exceptions, consists of males having minds no more capacious than those. Over them he rules with absolute authority. His will is their law; for they are made to believe that to resist the directions of their minister is to resist the will of God.

In his intercourse with society he is haughty and repulsive. Few can approach him, and that few must do it with marked deference. As for those who do not belong to his society or go to his meeting, he never deigns to notice them, unless to sneer at and insult them. They might be poor and in distress, and he would never know the fact, or if he did, they would derive no kind help from him. Heretics—or those he deems heretics—he seems to think ought to suffer for their infidelity; and that to relieve them would be sinful, as it would counteract the just judgements of heaven. His examples in this respect, supposed to be upright because he is a very pious man, are too extensively followed by his admirers, and have a practically bad influence upon society. Such men ought to be avoided. Their religion is any thing but the Christian religion. Instead of being regarded as the lights of the world and the guides to heaven, they should be looked upon and treated as the ministers of darkness—the enemies of truth and human happiness. We have, unfortunately, too many such; but it is astonishing that people should award to them the reputation of being pious, good christians. PETER.

FOR THE CHRISTIAN INTELLIGENCER.

## SABBATH SCHOOL.

**MR. DREW.**—It is not my design by this communication to injure the feelings of any individual upon earth; but duty to the public requires, that I should give a plain statement of facts in relation to the management of the Sabbath School in this town, and leave the same public to draw such conclusions with regard to the nature and design of this, and other Sabbath Schools, auxiliary to the Maine S. S. Union, as the statement and their own good sense shall suggest. I am aware that the statement must necessarily be, more or less personal, and may possibly be the means of injuring the feelings of some of my honest, well-meaning neighbors,—neighbors whom I esteem; still if the greatest happiness of the greatest number require it, its object is utility; and if so the expediency of the measure infinitely outweighs all considerations of personal favor, and fully justifies the undertaking.

The facts which I intend to communicate, are not second handed facts, but facts which I have seen with my own eyes, and heard, and in defence of which I am willing to hazard my own reputation.

Sometime in the latter part of May 1827, an agent for the Maine S. S. Union came into this town for the purpose of establishing a Sabbath School, which should be auxiliary to the Maine S. S. Union. His first object was to raise money sufficient to procure a School Library; for which purpose a subscription paper was drawn up and handed round, indiscriminately to persons of every religious creed, with many a solemn assurance that the books to be procured should not be tainted with sectarianism, that the school, when founded, should be equally open to persons of every religious opinion, and that it should be a school exclusively devoted to the moral and intellectual improvement of the rising generation. It is natural to suppose that such proposals were calculated to enlist the approbation of every good man. The agent was looked upon by all classes of society as a very harmless, good-meaning man, and by the more credulous as a superior being; and his success among that class of people was probably owing more to an infinite fund of impudence and cant-phrases peculiar to men of his own profession, than to any other circumstance. What condescension! said they, to leave his home, his family, and his business, and go out into the world to instruct the rising generation in wisdom and morality, the two great fundamentals of all religious worship. Already did they anticipate the happy day when their sons and daughters should be seen, walking in paths of wisdom and virtue and when peace and innocence should crown every net of their lives; and happy indeed might it be for the world if all Sabbath Schools would produce this effect.

Money, sufficient for the above named purpose was soon obtained, and he School commenced under circumstances not much different from those we had anticipated, excepting that the orthodox managed so as to have the supreme control and direction of every circumstance connected therewith. All the officers of management were rigidly orthodox and the books, composing the library, instead of being what they were to have been, were completely sectarian. These circumstances, however, caused but little suspicion, seeing that the instructors were chosen, indiscriminately, without regard to any other qualification than virtue and morality—and the school went on for the first season, giving pretty general satisfaction. It closed its first term in Nov. 1827. At the time appointed for the re-commencement of the school, the present year, those persons, who had been instructors the first season



assembled at the meeting-house for the purpose of offering their services the second; but for some reason best known to themselves, the managers made choice of as many of them as were "after the strictest sect of their religion," orthodox, and very politely informed the rest that their services would not be wanted. Now I am willing to admit that this last mentioned circumstance might have been altogether accidental; but still I do not believe it was so. When I consider, that, at least one third part of the parents, whose children compose the school, are Universalists, it does seem strange to me, that the managers (if it should be a happen so) should happen to forget every one of them in selecting their instructors and other necessary assistants; and more especially when I consider that many of them are men of eminent piety and unexceptionable characters. I am more than ever at a loss to determine why they should be entirely neglected. For myself, I can conceive of no other reason for excluding persons of liberal views, than the wish to convert the school founded for the purpose of "moral and intellectual improvement," into an orthodox seminary. But as I promised at the commencement to give the reader an opportunity of drawing his own conclusions, I will only add that although I am decidedly in favor of "abbath Schools, still I cannot conscientiously send my children until we shall have a school founded upon more liberal principles.

Bowdoinham, Nov. 1828.

### THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."  
GARDINER, FRIDAY, NOV. 28, 1828.

Flour has been sold in Boston, New-York, Baltimore, &c. within 10 or 12 days, as high as from \$10 to \$10.1-2 per barrel. At the last dates from Boston, it had fallen to \$7 1-2 and was expected to fall still lower.

The Kennebec river is still open. It was closed by ice last year on the night of the 21st November.

Maj. Noah has lost his election as Sheriff of New-York city. He turns off his defeat very pleasantly.

The Legislature of New-Hampshire is now in session.

Congress meets next Monday.

Extensive preparations are making in Kentucky for water-rotting hemp. This article cannot be raised any better nor rotted so well in Kentucky as in Maine. We need but little preparation for water-rotting it here; for excellent ponds are already prepared for us by nature.

It is said the British Cabinet are engaged in framing a bill for the emancipation of the Catholics. Every thing seems to confirm the opinion, that the Irish will soon be free.

Woollen cloths, instead of rising since the additional duties upon foreign woollens by the late tariff, have fallen considerably in N. York.

George M. Troup, late Governor of Georgia, has been elected by the Legislature of that state, a Senator in Congress for six years from the 4th of March next, in place of Thomas W. Cobb, whose term of service will then have expired.

The N. Y. State's Prison, in Auburn, has lately been burnt. To save the lives of the prisoners they were liberated from their confinement and did an honorable part in helping to extinguish the flames.

"The Son of man hath not where to lay his head." See how it is with one of his humble followers—a professed preacher of his Gospel.

A Fat Birth.—The annual income of the Archbishop of Canterbury, who lately died in England, was no less than \$111,000. This is equal to the compensation we allow to our President and Vice President, the 4 Secretaries of the great departments, the Postmaster General, the Chief Justice, and the 6 associate Judges of the Supreme Court, and the support of our Minister at London into the bargain.

Russia and Turkey.—Great interest is felt in the prosecution of the war against the Turks by the Russians; and we find among our citizens opposite feelings entertained, in reference to the belligerent parties. There are those who think themselves bound to pray for the success of Russia, because she is a Christian power, and the effects of her triumph would be the destruction of a large number of persons opposed to christianity. Others, without regarding the faith into which the respective parties were born, consider Russia as a great and proud nation, anxious to extend her dominion and profit by the advantages now enjoyed, and for a long time possessed, by the Turks; and in this light, they view the invading army as a host of depredators, only saved from the name of brigands, by virtue of their numbers. This class of our citizens must, of course, rejoice in the defeat of Nicholas, as they

would that of an individual who had marked out the fairest portions of our own country for a prey, and set up a demand for the profits of that commerce which is the source of wealth and strength to a valuable proportion of the citizens.

The former class may deserve credit for their zeal in the cause of christianity, though it may be doubted whether the means used, are altogether consistent with the end desired; or if they were, whether any such results as they anticipate, would necessarily follow the expulsion of the Turks from Europe. The subject, in this view, becomes somewhat abstract and metaphysical, and we shall leave it to the casuists. The other view is plain and consistent. The Turks are, doubtless, satisfied with their own government; they have shown themselves able and willing to support their monarch and defend their country. Their choice, then, should be respected—their errors time, not a foreign sword, must correct. And while there appears no good reason for wishing the Russians success in their invasion of the Turks, there is scarcely cause to apprehend that they will soon send the crescent beyond the Bosphorus. The total rout of the imperial army before Shumla, leaves open to the Turks the principalities; and if there is not more moderation in the late besieged than has been exhibited by the besiegers, it may be apprehended that when Nicholas next attempts the destruction of the Turks, he will be compelled to begin his conquests nearer home than on the recent occasion.

Phil. U. S. Gaz.

### FROM THE THEATRE OF WAR.

The Russian Retreat.—The Russians are in full retreat, and by the last accounts their main army was fifty miles North of Varna. They have met with repulse, discomfiture and defeat. Such ever be the lot of the aggressor and invader.

The Morning Journal of Oct. 17, says that Gen Geismar is declared unable to cope with the Pacha of Widdien, and so far from thinking of acting on the offensive, is fortifying himself in Crajova, against surprise. The army is sadly in want of forage, and the bad water occasions a dreadful mortality.

Letters from Vienna, of the 4th Oct. state that the Russian army before Chumla was, at the time of its retreat, in such want of provisions as scarcely to have two ounces of bread per day for each soldier, with half a pint of water.

Letters from Berlin state that the second army under command of Count Wittgenstein, has been dispersed—that whole regiments of cavalry are dismounted, and that the want of water has been so severely felt, that three rubles have been given for a bottle of water!

Accounts from Bucharest state that the Turks have assumed the offensive against Gen. Roth, at the siege of Silistria.

From Chumla, Hussein Pacha has rushed down at the head of 70,000 men, in pursuit of the Russians, who have abandoned their cannon. His determination is, to compel them to general battle, and to end the campaign by their annihilation.

The Czar has ordered a levy of four men of every five hundred in his empire. This levy will amount to about 250,000 men.

Semlin, Sept. 13.—The last mail from Constantinople, brings nothing important, but the military preparations are worthy of attention. All the Turkish nation appears animated with a warlike spirit. Numbers of the Asiatic troops, mostly cavalry, continue to arrive, and proceed to the Danube, after halting a short time.

Three frigates have been fitted out, accompanied by a steam boat, carrying 24 guns, that has lately arrived here, are going to observe the Bosphorus. The Turks seem no way intimidated. All the young men take arms, and the old men say aloud, "we know that the Russians are going to blockade the Dardanelles, that the English threaten Egypt, and the French the Morea; but we confide in the God of Mahomet, whose omnipotence will aid our arms."

The Sultan, before proceeding to business, goes to the Mosque. After prayers he reviews the troops in Constantinople, and then goes to Elick-Dschami, out of the gates, where great batteries are erecting. The castle of the seven towers is to be fortified and provided with 150 pieces of cannon. From the suburb of the potters three rows of batteries have been erected, which have at least 350 cannon. Of the 6 gates between the seven towers and the harbor, all are to be shut except two—the new gate and that leading to Adrianople.

Agram Gaz.

The Methodists.—By an article in the London World of the 1st of last month, it would appear that numerous and respectable sect have had their troubles and dissensions in England as well as in this country. A secession, it is stated, has taken place from the main body, and a new society been formed at Leeds, the leaders of which protest finally and generally against submitting any longer to the unlimited authority of the preachers, as being contrary to the principles of Christianity, the practice of the Primitive Church, and the privileges of English subjects, and from the experience they have had that such power has been perpetually on the increase, is still increasing, and is unworthily exercised; and because there has been no instance in the history of the Christian Church in which spiritual tyranny has not been fatal to the interests of religion, the character

of its ministers, and the undoubted rights and privileges of the people.

[From the (Brunswick) Free Press.]

Having got pretty much through with politics for the present, we would call the attention of our readers to a subject of great moment—of the most vital importance to our State—we mean manufactures. It is a fact, and one to be regretted, that, while our sister States, New-Hampshire, Massachusetts, Rhode Island and Connecticut have made rapid advancement in this most important branch of business—while every stream and fall of water capable of moving machinery has been minutely examined, and a vast number of them occupied—while populous villages have sprung up as if by enchantment in the bosom of the forest, and the busy hum of a thousand looms and the whirring of ten thousand spindles is heard where once yesterday there was no sound save the distant echo of the solitary forester's axe—while all this has been doing around us, Maine has done comparatively nothing. Rich in her resources for internal improvement—with a sea-coast extending in extent all the rest of New-England; she seems to have overlooked this immense reservoir of wealth. Enriching herself with the products of her broad forests, she seems to have thought they were inexhaustible, forgetting that good old maxim, "continual dropping weareth away stones."

Some time or other this must become a manufacturing State—the sooner the better. These vast forests of timber that have heretofore almost wholly occupied the attention of our citizens, have already begun to grow thin, from the continual application of the axe and saw—to this we fear, for our own profit, especially if we consider the low price of lumber. Much better would it be for our citizens to employ a portion of it in erecting manufactories, than to send the whole of it to foreign markets—and before many years they will be fully sensible of the truth of this. There is no way in which a large capital can be so profitably invested, and give support—yes, wealth, to so many individuals, as in manufacturing establishments economically managed. This is a subject that requires minute examination, and no matter how soon our citizens go about it. When they do go about it, it must be with spirit—with a determination to succeed. Our commerce has failed to produce those golden harvests which it formerly yielded. We have no foreign market for our agricultural products. We have within ourselves an ample remedy for these evils, and this remedy must be applied. We must look to the store houses of our fair land as our resource. We must use the instruments put into our hands.—We must make ourselves independent.—In the place where now the clattering of a single saw grates on the ear, a manufactory might be built, employing a hundred looms and thousands of spindles, giving employment to a hundred workmen, and affording clothing for thousands of our countrymen. Within ourselves we have all the necessities and many of the luxuries of life. We have every thing to make us independent, & independent we must be, and the end to independence is MANUFACTURES.

Advantage of Canals.—A quantity of cherry plank and joist was landed in this town on the 17th inst. from the Canal Boat, Providence, which grew in Michigan or Ohio, at the head of Lake Erie, from whence it was shipped down the lake to Buffalo, thence by the Erie Canal to Albany, from that place to Providence, by sloop navigation, and from Providence to this place by the Blackstone Canal, a distance, in the whole, of at least nine hundred miles, four hundred miles of which is an artificial navigation. It is thus that articles are made valuable in one section of the country, where otherwise there would be no market for them, and another section is supplied, at a fair rate, with that which it must otherwise do without, or buy at an exorbitant price.

Twenty years ago any man who should predict that the interior and central parts of Massachusetts would now be supplied with lumber from the forests of Michigan, would have been set down as a visionary enthusiast. Yet such glowing anticipations, if, indeed, any one entertained them, have been fully realized. "Such are the effects of the spirit of enterprise which the operation of free institutions infuses into a people.—Spy.

Mr. Yancey, late member of Congress from Kentucky, is stated in the New-York Evening Post to be dead.

Webster's celebrated and long-expected Dictionary, it is stated in the New-Haven papers, will soon be ready for delivery.

The Springfield Republican states that Bush, who recently cheated the gallows at that place, by taking opium and tobacco, and thus killing himself, disappointed a great many persons, some of whom had come from a considerable distance to witness his exit. As some consolation, however, a "man of straw" was suspended from the large elm in Court-square, by some waggish Jack Ketch.

The new Methodist meeting-house, with a cupola, in Augusta, was dedicated yesterday; sermon by Rev. John N. Moffat, that in this town will be dedicated next Thursday—sermon by the same.

AGENTS are respectfully and earnestly requested to use their endeavors just at this time to obtain a settlement of our bills. Whenever requested by a subscriber, who pays them for the paper, to give them receipts, agents can give receipts accordingly in our name.

The din of the presidential question is now at an end, and we trust the time has arrived when the public mind is prepared for something besides party politics. We trust, too, the time has come when we can be permitted to pursue the even tenor of our way, without being suspected of favoring this party or that on the race which is now terminated. It seems to us this is a favorable time, especially as a new volume will commence after the publication of four numbers more, to make a successful effort to extend the circulation of the paper. We hope to make the next volume "vastly interesting." We have in reserve something for the next volume, which, if we are good at guessing, will make our paper particularly instructive and interesting. We shall also improve its external appearance. In short, we shall do all we can to make it deserving a more extended patronage. We have no doubt that each agent, and other influential friend, may, without much trouble, increase our list in his neighborhood; and we do hope each one will give a new and farther proof of his friendship to the cause we advocate, by giving us an encouraging "all." New subscribers ought to commence with the beginning of the volume. We hope our old subscribers—those who pay for their papers—will not order a discontinuance. Such an order from any one would be to us discouraging.

MONEY MATTERS. With this day's paper we forward bills to those of our subscribers who have not paid anything for the Intelligence since it has been published by the present proprietor; and also to a few of those who have paid only for the first six months. Those subscribers who receive their bills as expected, will promptly remit the amount due us. But four more papers will be issued by us before the present volume closes;—and all those who may still remain delinquent, when the next commences, will not have the paper continued to them, and legal measures to obtain payment of them will then be resorted to. It is not the desire or intention of the publisher to distress any one in order to obtain his dues, so far from it, that any creditable representation of the entire majority of a subscriber to pay his arrearages, will be received as a sufficient excuse, and such persons will not be urged to a payment. It is only the wish of the publisher to have his dues collected so far as it is possible to collect them, and to ascertain how many of his subscribers may in future be ruined. Many of our subscribers who have not paid us anything, have doubtless not done so because they knew of no way of forwarding the money to us. To them, and to all, we would say, that when no other convenient mode of remittance can be had, we are willing to take the risk of a conveyance by mail—provided the money be placed in a letter in possession of the Postmaster, and the postage be paid to him. The amount of each bill for two years papers is five dollars; but if any subscriber who receives a bill for that amount, will add two dollars as payment in advance, for another year, sending us seven dollars, we will pay the postage.

Those subscribers who have made partial payment, we hope will find it convenient to close the year to square their accounts with the printer, and as far as is practicable to maintain a continuance of good will to him, and the cause in which he is engaged, by advancing another year's subscription.

The matter of printing—as it is sometimes called—is extremely unpleasant to us; and we are also aware that many of our patrons, who are in the habit of making prompt and advance payments to us, distrust exceedingly the appearance of an article in the Intelligence of the nature of this. To such we perhaps owe an apology—and we are sure they will regard it as a sufficient one, to be told, that we request by the present proprietor and publisher of the Intelligence, have not amounted to a subject to pay the editor his yearly salary, and the paper makers bill; and that the publisher has been obliged to rely upon other resources to pay the heavy weekly expenses of the printing-office and the purchase of the establishment of its former proprietor, having advanced for these purposes in two years more than two thousand dollars beyond what he has received for the paper. We only ask for our honest dues, and except we obtain them the paper cannot be carried on. The subscriber reasons in this way with himself,—"What if one the printer is a mere trifler; it is not convenient for me to pay it now. It is so little he surely can do without it. I'll pay by-and-by." Many others make the same excuse in their own minds, and so these trifles which in the aggregate amount to a very large sum, are, no doubt, in most cases, innocently withheld. Let, then, each subscriber feel and act as though he knew the paper could not be printed except he promptly paid his subscription, and there never would appear in the paper another of these formidable "dues" which all men so heartily detest and abhor.

### DIED.

In Leeds, on the 21st inst. Mrs. Sarah Foss, wife of Mr. Simon Foss, aged 30 years.

In Wells, Hon. James Clark, late Judge of Probate for York County.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of SEWELL BROWN, late of Hallowell, in said county, Yeoman, deceased, intestate. GREETING.

WHEREAS Benjamin H. Field, Administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased.—The widow of said deceased has also made application to said Judge for an allowance out of the personal estate. You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of December next, to show cause, if any you have, against an allowance of the same as made.

Given under my hand at Augusta, this twenty-fifth day of November, A. D. 1828.

B. H. FIELD, Judge.

THE TOKEN for 1829, is for sale at the Gardiner Bookstore.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of Caleb Stevens, late of Pittston, in the county of Kennebec, Merchant, deceased, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to—  
WILLIAM STEVENS, Executor.  
Pittston, Nov. 11, 1828.

### NOTICE.

THE Subscribers are about closing their business. All persons whose demands have been standing six months, must be attended to immediately or they will be left with an attorney for collection.

BOWMAN & PERKINS.

Gardiner, Nov. 23, 1828.

### BALFOUR'S REPLY.

MR. BALFOUR'S Reply to President M. Allen is received and for sale at the Gardiner Bookstore—also by the Editor, in Augusta.  
Nov. 26.

### CHINA ACADEMY.

THE Western Term of this Institution will commence on Monday the 21st Nov. inst. under the patronage of JOHN STEVENS ABBOT, A. D. in whose charge it has been more than a year past. From the high standing which this Academy has acquired, and from the success of Mr. ABBOT's exertions it is deemed sufficient to inform the public that the Trustees have extended their engagement with him, and for particular information to refer to Students who have attended an instruction. To afford suitable accommodation to the increased number of Students, it has become necessary to provide a larger room. A site adjoining a court next door to the Academy has been purchased by the Trustees upon which a durable and commodious brick building has been erected, to which the school will be moved at the commencement of the approaching Term. Its vicinity to good boarding houses and the comfortable style in which it is furnished will render the school unusually convenient, and is hoped, largely acceptable, especially at this season of the year. The Students have the free use of Globes and a library of well selected books.

### EXPENSES.

Boarding, from one dollar to one dollar twenty-five cents, per week. Tuition, two dollars and fifty cents per Term, or twenty-five cents and fifty cents per quarter.

There will be a public examination and exhibition of the students on the Friday preceding the commencement of the Term—the examination commencing at 1 o'clock, and the exhibition at 6 o'clock, P. M.

The Trustees of this Academy are notified that their annual meeting for the transaction of business, will be held at 9 o'clock A. M. of the same day, at the dwelling house of the Secretary.

China, Nov. 3, 1828. A. MARSHALL, Secretary.

### STATE OF MAINE.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of CHARLES M. OULTON, late of Gardiner, in said county, deceased, intestate. GREETING.

WHEREAS Sanford Kingsbury, Administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of December next, to show cause, if any you have, against the allowance of the same as made. Given under my hand at Augusta, this thirtieth day of September, A. D. 1828.

M. W. FULLER, Judge.

### SINGING BOOKS.

P. SHELDON has for sale, an eighteen cent edition of a new and complete Collection of sacred songs. This edition contains about twenty new pieces of music, of the highest repute.

For sale at Publishers prices, by the dozen or single.  
Gardiner, Nov. 21.

NOTICE is hereby given, that the subscriber has been duly appointed administrator of all and singular the goods and estate which were of—  
SEWELL BROWN.

late of Hallowell, in the county of Kennebec, yeoman, deceased, intestate; and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to—  
B. H. FIELD, Administrator.  
Hallowell, Nov. 11, 1828.

### INSURANCE AGAINST FIRE.

The Subscriber, Agent of the MANUFACTURERS' INSURANCE COMPANY in Boston, will insure Houses, Stores, Mills, &c. &c. against loss or damage by FIRE.  
E. F. DEANE.  
Gardiner, Nov. 31, 1828.

### CHEAP BIBLES AND QUILLS.

P. SHELDON has for sale a large assortment of Quarto and small BIBLES, very cheap for Cash. Some of the Quartos as low as 2 dollars, 50 cts. and some elegantly bound with plates at less than auction prices. Found in gilt Morocco, with plates, and as low as 3 dollars, 50 cts. Also—A large lot of superior Russian QUILLS, at 25 per cent less than auction sales. As usual a great variety of Books, Paper, Stationery, &c. &c. on the most favorable terms.  
Oct. 2.

### BOOKS AND STATIONARY.

#### P. SHELDON.

HAS just received at the GARDINER BOOKSTORE, a new supply of Books & Stationary, making his assortment very complete—comprising nearly every thing in that line that is called for in this country. Traders, Schools, Ministers, and other persons will be supplied at as low rate as any other Bookstore in this part of the country.

P. S. has also a great assortment of

### CUTLERY

#### FANCY ARTICLES.

Particularly Rodgers' Silver Steel, and other fine Penknives, Razors, &c. &c. &c. Also a large supply of

#### ROOM PAPERS.

of all prices, among which are a few sets of Elegant Views, very appropriate for Entries and Parlors.  
Gardiner, Oct. 10.

THE Farmer's Almanac, calculated by R. B. Thomas, for the State of Maine, and the Maine Farmers' Almanac, for

1829.

for sale by the gross, dozen, or single, at the Gardiner Bookstore.  
October 24.



## POETRY.

FOR THE CHRISTIAN INTELLIGENCER.

TO N. C. F.

Yes, Nathan, I'll go where the evening ray  
Has announced to the world the close of day,  
Where soft fading glory, withdrawing his light,  
And the moon half emerging, pale queen of the  
night,  
Shall have bid us our task to lay by, I'll repair  
To the grove where so oft we've resorted for prayer.  
When the mild evening star's twinkling light we  
behold,  
And the bright autumn cloud, all bordered with  
gold,  
When these tokens of eve, in the west shall be given,  
Calling millions to gaze on the twilight of heaven;  
O, then fond remembrance will bid me repair  
To the grove where so oft we've resorted for prayer.

When the day-light is dead and fallen asleep,  
And sought but the ripple is heard on the deep,  
When the hour shall arrive which nature has given  
To raise the fond soul to its kindred with heaven;  
Then dismissing life's cares, with joy I'll repair  
To the grove where so oft we've resorted for prayer.

But think, Oh! friend Nathan, what anguish I feel,  
As alone in the grove at evening I kneel—  
When I think on thine absence, with sorrow I burn,  
And sigh for the hour when my friend shall return;  
Then, Oh! let thy blessing, at evening be there,  
In the grove where so oft we've resorted for prayer.

B—, Nov. 1825. M. P. S.

SELECTED FOR THE INTELLIGENCER.—By J. L. B.

The following beautiful lines are from the pen of  
a distinguished poetess, Mrs. SIGNIFY, and are  
every way worthy of the high character she has  
hitherto sustained. They are from the Token for  
1829.

## MUSING THOUGHTS.

I did not dream, and yet untiring thought  
Rang such wild changes on the spirit's harp,  
It seemed that slumber ruled.

A structure rose  
Deep-founded and gigantic. Strangely blent  
Its orders seemed. The dusky Gothic tower  
Ecclesiastical, the turret proud  
In castellated pomp, the palace dome,  
The grated dungeon, and the peasant's cot,  
Were grouped within its walls.

A throne was there,  
A king with all his gay and courtly train  
In robes of splendor, and a vassal train  
Eager to do his will, and pleased with chains  
Of gilded servitude. The back-ground seemed  
Darkened by misery's pencil. Famous cast  
A tinge of paleness over the brow of toil,  
While poverty, to soothe her naked babes,  
Struck with a broken song.

Then came a groan,  
A rush, as if of thunder, and the earth  
From yawning chasms breathed forth volcanic flames  
While the huge fabric, rocking to its base,  
A ruin seemed. A miserable mass  
Of tortured life rolled through the burning gates,  
And spread terrific o'er the parching soil,  
Like blackened lava. Then there was a pause,  
As if the dire convulsion mourned its wreck.  
To the rent walls the sad survivors clung,  
And, even mid smoldering fires, the artificers  
Wrought to uprear the pile.

But all at once  
A bugle blast was heard—a courier's tramp—  
While a stern warrior waved his sword, and cried,  
"Away! away!" Like dreams the pageant fled,  
Monarch, and royal dame, and nobles proud.  
So there he stood alone, arrayed in power  
Supreme and self-derived.

Where the rude Alps  
Mock with their battlements the bowing cloud,  
His eagle-banner streamed. Pale Galia poured  
Incense as to an idol mixed with blood.  
Of her young conquest hearts. Chained in wild  
wrath,

The Austrian lion roared; even Caesar's realm  
Cast down its crown pontifical, and bade  
The Eternal City lay her lip in dust.  
The Land of Pyramids bent darkly down,  
And from the subject nations rose a voice  
Of stretched necks that ached the trembling globe.  
Earth slowly rising from her thousand thrones,  
Did homage to the Corsican, as he  
The favored patriarch in his dream beheld  
Heaven, with her sceptered blazonry of stars,  
Bow to a reaper's sheaf. But hark! man,  
Though like the sea he boast himself awhile,  
Hath bonds to his supremacy. I saw  
A listed field, where the embattled kings  
Drew in deep wrath their armed legions on.  
The self-crowned warrior bleached out, and his  
sword

Gleamed like the flashing lightning, when it cleaves  
The vaulted firmament. In vain, in vain!  
The hour of fate had come. From far isle,  
'Gainst whose bold rocks the foiled Pacific roars,  
I heard above the troubled surge, the moan  
Of a chafed spirit warring with its lot;  
And there, where every element conspired  
To make ambition's prison doubly sure,  
The mighty warrior gnawed his chain and died.

## MISCELLANEOUS.

**SIGNS OF THE DESTRUCTION OF JERUSALEM.**  
The following extract refers to the preter-  
natural sights, said to have been witnessed  
about the time of the destruction of Jerusa-  
lem.

[From Salathiel.]

In that hour came one of those solemn  
signs that marked the downfall of Jerusa-  
lem.

The tempests, that had blown at inter-  
vals with tremendous violence, died away  
at once; and a surge of light ascended  
from the horizon, and rolled up rapidly to  
the zenith. The phenomenon instantly  
fixed every eye. There was an indefin-  
able sense in the general mind that a sign  
of power and Providence was about to be  
given. The battle ceased; the outcries  
were followed by utter silence; the armed  
ranks stood still, in the very act of rushing  
on each other—all faces were turned on  
the heavens.

The light rose pale and quivering, like  
the meteors of a summer evening. But  
in the zenith it spread and swelled into a  
splendor, that distinguished it irresistibly  
from the wonders of the air. It quickly  
eclipsed every star. The moon vanished  
before it; the canopy of the sky seemed to  
be dissolved, for a view into a bright and  
infinite religion, beyond, fit for the career  
of those mighty beings to whom man is but  
a feather on the gale.

As we gazed, this boundless field was  
transformed into a field of battle; multi-  
tudes poured across it in the fiercest con-  
volutions of combat; horsemen charged,  
and died under their horses' feet—armor  
and standards were trampled in blood; col-  
umn and line burst through each other.—  
At length the battle stooped towards the  
earth; and, with indescribable feelings, we  
recognized in the fight the banners of the

tribes. It was Jew and Roman struggling  
for life; the very countenances of the com-  
batants became visible, and each man be-  
low saw a representative of himself and  
his fortunes above. The fate of Jewish  
war was there written by the hand of heav-  
en; and the fate of the individual was there  
predicted in the individual triumph or fall.  
What thought of man can conceive the in-  
tense interest with which we watched every  
movement, every wound of those im-  
ages of ourselves?

The light illuminated the whole horizon  
below. The legions were drawn out in  
front of the camps ready for action; every  
helmet and spear point glittering in the  
radiance; every face turned up; gazing in  
awe and terror on the sky. The tents  
spreading over the hills—the thousands  
and tens of thousands auxiliaries and cap-  
tives; the little groups of the peasantry  
roused from sleep by the uproar of the  
night, and gathered upon the knolls and  
eminences of their fields—all were bathed  
in a flood of preternatural lustre.

But the wondrous battle approached its  
close. The visionary Romans shook; col-  
umn and cohort gave way, and the banners  
of the tribes waved in victory over  
the field. Then first, human voices dared  
to be heard. From the city and the  
plain burst one mighty shout of triumph.

But our presumption was to be soon  
checked. A peal of thunder that made  
the very ground tremble under our feet  
rolled from the four quarters of the heav-  
en. The conquering host shook, broke  
and fled in utter confusion over the sap-  
phire field. It was pursued; but by no  
semblance of Roman. An awful enemy  
was on its steps. Flashes of forked fire,  
like myriads of lances, darted after it—  
cloud on cloud deepened down, as the  
smoke of a mighty furnace—globes of light  
shot blasting and burning along its track.  
Then, amid the double roar of thunder,  
rushed forth the chivalry of Heaven; shapes  
of transcendent beauty yet with looks  
of wrath that withered the human eye;  
armed sons of immortality descended on  
the wing by millions, mingled with shapes  
and instruments of ruin, for which the mind  
has no conception. The circle of the heav-  
en was filled with the chariots and the  
horses of fire. Flight was in vain—the  
weapons were seen to drop from the Jew-  
ish host—their warriors sank upon the  
splendid field. Still the immortal armies  
poured on, trampling and blasting, until  
the last of the routed was consumed. The  
angry pomp then paused. Countless wings  
were spread, and the angelic multitudes  
having done the work of vengeance, rush-  
ed upward with the sound of ocean in the  
storm. The roar of trumpets and thunders  
was heard, until the splendor was lost in  
the heights of the empyrean.

We felt the terrible warning. Our  
strength was dried up at the sight; despair  
seized upon our souls. We had now seen the  
fate of Jerusalem. No victory over man  
could save us from the coming of final ru-  
in. Thousands never left the ground on  
which they stood; they perished by their  
own hands or lay down and died of broken  
hearts. The rest fled through the night,  
that again wrapped them in tenfold dark-  
ness. The whole multitude scattered a-  
way, with soundless steps and in silence,  
like an army of spectres.

## A NEW TESTAMENT SCENE.

Or, Jesus, John, and their Mother.

[From the Rev. F. W. P. Greenwood's "Lives of the Apostles"]

There is not much told of John individu-  
ally, till towards the closing scenes of our  
Savior's ministry and life. At the last sup-  
per which, he and Peter had been sent to  
prepare, we are told that "there was lean-  
ing on Jesus' bosom one of his disciples  
whom Jesus loved." This disciple was  
John himself, who was so fond of the dis-  
tinction which his Master's attachment  
conferred on him, or to speak more prop-  
erly, was so gratefully sensible of the value  
of the attachment itself, that he contin-  
ually speaks of himself, in his history, as  
the disciple whom Jesus loved; a title  
which he surely would not have assumed,  
unless it had been really conferred on him.  
His place at the supper is an evidence that  
he was high in the favor of Jesus. He  
was leaning or lying on his bosom, that is,  
he was the next below him, and as it was  
the custom of the ancients to recline at  
their meals, his head was bro't in contact  
with his Master's breast; a situation which  
used always to be reserved by the host at  
an entertainment, for the persons whom he  
honored and esteemed. It was while he  
was thus leaning, that Simon Peter be-  
ckoned to him that he should ask of Jesus,  
who it was who should betray him. John  
did as he was requested, and Jesus showed  
him who the traitor was by giving Judas  
a sop. All this seems to have been done  
in private, and apart from the knowl-  
edge of the other disciples, and proves the  
great measure of condescension and confi-  
dence which was exercised by the Master  
toward this his favorite follower.

After Jesus was betrayed and seized,  
John is supposed to have been that other  
disciple, who went with Peter to the Pal-  
ace of the high priest, and gained him ad-  
mittance there by means of his acquaint-  
ance with that dignitary. However this  
may be, he was the only one of the twelve  
who had the fortitude to attend his beloved  
Master to the cross. How touchingly is it  
manifested on this awful occasion, that the  
softest natures are often the noblest and  
most fearless too; and that these which are  
apparently the most daring and masculine,  
may yet shrink away in the time of peril  
and distress. Who, in that hour of dark-

ness—darkness in the heavens and in the  
hearts of men; who in that hour of aban-  
donment, when even the Son of God cried  
out that he was forsaken; who of all his  
followers, were with him then to support  
him by their sympathy, and prove to him  
their love? In the midst of scoffing sol-  
diers, and brutal executioners, under the  
lowering sky, and just below the frightful  
cross, we beheld four weeping females, and  
one disciple, the youngest and gentlest of  
the twelve, braving the horrors of this place  
of blood, braving the anger of those in au-  
thority and the insults of those who do their  
bidding, determined to be near their friend  
and Master in his agonies, and ready on  
the spot and at the moment, to share them.  
And what is it that braces up the nerves  
of this feeble company to such a singular  
pitch of fortitude and daring? The simple  
but unconquerable strength of affection; the  
generous omnipotence of their attachment  
and gratitude. In the midst of their love,  
they ascend the hill of Cavalry; and take  
their station beneath the cross; hearing  
nothing amidst all that tumult, but the  
promptings of their devoted hearts; seeing  
nothing but their dying Lord; remember-  
ing nothing but that he was dear to them,  
and that he was in misery.

O how loftily does courage like this, rise  
above that ruder and earthly courage,  
which rushes to the battle field, and is  
crowned with the applauses of the world!  
It calls for none of those excitements and  
stimulants from without, which goad rough  
spirits into madness, but relies on those re-  
sources that are within, those precious  
stores and holy powers which are the  
strength of a single and faithful breast.—  
That is the courage of the animal; this of  
the soul. It is pure; it is divine. To say  
all in one word, it is such as moved the  
complacent regard of the Saviour himself,  
even in the height of his sufferings. Hang-  
ing on the cross, bleeding and exhausted,  
yet when he saw his mother, and the dis-  
ciple standing by, whom he loved, he was  
touched by their constancy; his thoughts  
were recalled to earth; the domestic affec-  
tions rushed into his bosom; and with a  
tender care, which provided at once a pro-  
tection for his parent and a reward for his  
friend, "he saith unto his mother, Woman  
behold thy son! Then saith he to the dis-  
ciple, Behold thy mother!" Where was  
there ever so affecting a bequest as that  
which was then made, when love and filial  
piety triumphed over suffering? Where  
was there ever so affecting an adoption as  
that which then took place, when attach-  
ment triumphed over fear? The last earth-  
ly care of Jesus was accomplished. His  
mother was confided to the disciple whom  
he best loved. The favorite disciple en-  
gaged to accept the honorable and precious  
charge; for, "from that hour," as we are  
told by himself, "he took her to his own  
home."

The whole scene is one of unrivalled  
pathos. Had it taken place in a quiet  
chamber, and by the side of a peaceful  
death bed, it would have moved us; but how  
singularly and solemn does it come in, as  
a sweet and melting interlude, in the midst  
of that wild and appalling conflict under  
the open and frowning heaven, of passion,  
violence, outcry, shame and agony! It is  
like one of those hushed pauses between  
the fits of midnight storm, when the ele-  
ments wait, and pity seems pleading with  
wrath, ere the war and the turmoil begin  
again.

It would appear that the enemies of our  
Lord were satisfied, for that time, with his  
destruction; for we do not read that John,  
or the females who were with him, suffer-  
ed any harm on account of their fearless  
exposures. It is probable also that the  
prodigies which succeeded the death of  
Jesus, deterred his executioners from pur-  
suing any farther their work of blood.

## BEES.

The last North American Review con-  
tains an article on the management of bees,  
written by a gentleman who has, for seven  
years, had a colony of bees under his im-  
mediate inspection, and who has devoted  
much of his time to the observation of their  
habits, customs and manners. He says the  
honey bee is a native of every part of  
the globe, and that it is every where dis-  
tinguished by the same traits, with the  
slight variations produced by climate. It  
preserves the same singular economy in  
the hollow tree of the forest and in the hive  
of the bee-shed; it is the same in all sit-  
uations and in all ages. The bee never  
changes its food; it forever partakes of the  
nourishment extracted from the nectary of  
flowers. The scent of a bee is so acute  
that every flower which has a powerful  
odour can be discovered by them at a great  
distance. They resort to the dung-hill and  
the pig-pen, not for honey, but for medi-  
cine. They sometimes carry the juices of  
the peach and other fruits to their cells.—  
The average number of a hive or swarm  
is from 15 to 20,000. If the swarm  
consists of 20,000, there are 19,499 work-  
ing bees, 500 drones, and one queen or  
mother. One queen lays all the eggs of  
a hive, and she never leaves the hive for a  
moment, except when she goes forth with  
a new swarm. When a queen bee dies or  
leaves the hive, all the bees run about in  
great agitation for a day or two, before they  
make an effort to repair their loss. They  
then search for cells where queen eggs,  
(eggs which will produce queens,) have  
been deposited; they enlarge these cells if  
necessary, and enable the queen bee to  
grow, and she soon comes out perfectly  
formed, to the great pleasure of the bees.

This writer says it is disgraceful to see  
a country as ours to import wax or honey;

and that we ought ourselves to export tons  
of it every year. He thinks that Massa-  
chusetts and Connecticut are well situat-  
ed, and abundantly supplied with proper  
food for bees; and that the keeping of bees  
is an occupation easily followed, requiring  
little capital, and yielding an enormous  
profit.—*Northampton Gaz.*

## GARDINER HOTEL.

THE Subscriber, (formerly of the Lafayette Ho-  
tel, Boston,) has taken the above spacious and  
comfortable establishment, a few doors north of the  
Bank, in the flourishing town of Gardiner, in the  
State of Maine. It is now fitted up for the recep-  
tion of company, and is a style inferior to no estab-  
lishment in the State. The House is new, and well  
built in the modern style, and well divided into spa-  
cious and convenient apartments. The furniture is  
entirely new, and of a superior quality, and every  
provision has been made for the convenience and  
comfort of guests.

Connected with the establishment is a large new  
Stable and Shed, not excelled for convenience by  
any in the country. There is also an Ice-house and  
a convenient Bathing-room where cold and hot baths  
can be had any hour of the day, and likewise a splen-  
did Hall for the convenience of public balls and  
parties.

The Subscriber hopes by assiduous attention to his  
employment, together with ten years experience he  
has already had, and the exertion of a reasonable  
ambition to please and accommodate, he shall merit  
a proper share of the public patronage. The ut-  
most attention will be paid to the supplying of the  
tables and bar in the best manner, and those who  
may please to call at this House for entertainment  
shall be assured of good treatment and the best at-  
tention.—THOMAS STEVENS.  
Gardiner, October 3, 1828.

## CHEMICAL EMBROCATION,

OR

## WHITWELL'S

## ORIGINAL OPODEDOC.

FOR Bruises, Sprains, Rheumatism, Cramp,  
Numbness, Stiffness of the Neck or Limbs,  
Chilblains, Chapped Hands, Stings of Insects, Veg-  
etable Poisons, or any external injury. Recom-  
mended by one of the first Physicians in the United  
States, whose certificate, as well as those of  
unnumbered respectable individuals, accompany each  
bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any  
important improvement or discovery is made in  
Medicine, the community must be cheated, and the  
inventor, in a degree, deprived of his just reward,  
by a host of servile imitators, (instigated by envy  
and self interest) imposing their spurious com-  
pounds on the public, as a substitute for the genu-  
ine article, thereby tending to bring such improve-  
ments into disrepute, and even after contempt.—  
Such instances are so numerous, that it is judged by  
many that all deviations from the common course  
are unimportant, unless followed by a train of im-  
itations, counterfeits and impostors. Therefore  
be sure that you receive Whitwell's Opoedoc, or  
you may be most wretchedly imposed upon. Price  
37 1/2 cents.

**VOLATILE AROMATIC SNUFF.**—For  
many years celebrated in cases of catarrh, head  
ache, dizziness, dimness of eye sight, drowsiness,  
lowness of spirits, hypochondria, nervous weakness,  
&c.—it is most fragrant and grateful to the smell,  
being mostly composed of roots and aromatic herbs.  
It is absolutely necessary for all those who watch  
over or visit the sick. Price 50 cents and 25 cents.

**WHITWELL'S BITTERS.**—A most effi-  
cacious and wonderful cordial medicine, for dyspep-  
sia, jaundice, sickness of the stomach, flatu-  
lence, want of appetite, &c. They give a tone to  
the solids, enrich the blood, and invigorate the  
whole system. No tavern should be without them.  
Price 12 1/2 cents a paper. *Jani's Bile Beans* are  
highly important in all the above complaints,  
and should in most cases be used with the Bitters.

**BALSAMIC MIXTURE, or INFIRMA-  
RY COUGH DROPS.**—one of the best composi-  
tions ever used for coughs, colds, asthma, and all  
disorders of the breast and lungs. Price 25 cents.  
Sold at the Boston Infirmary, corner of Milk  
and Kilby Streets; and by his Agent, J. B. Wat-  
son, Gardiner, (Me.) 1y-29.

**GARDINER IRON COMPANY** have for  
sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron  
Knees, Slanchions, Cogs and Shires,  
Windless Necks, House Pipe, Cap-  
sized Heads, Rims and Spindles;

Crow Bars, Plough Moulds & Coulters, Ax-  
letree Slapes, Sleigh Shoes, Patent and  
Common Oven Mouths, Cast Wheel  
Hubs, Cart and Wagon Boxes;

1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts.

Also—a large assortment of  
**IRON AND STEEL.**  
Old Sable, Swedes and English Round, Flat and  
Square, IRON; Horse, Deck and Spike Rods,  
by the ton or smaller quantities; Cast and  
Wrought Nails, Anvils, Vices, Cir-  
cular Saws and Files.

The Forge and Furnaces are in operation and  
are prepared to furnish Forged Shapes, and Iron  
Castings, of any size or description. Their assort-  
ment of patterns are extensive, embracing most  
sorts of machinery now in use, such as Gearing for  
Cotton, Woolen, Grist, Fanning and Saw Mills, Paper  
Mill Gears and Hay Press, Forge Hammer  
&c. &c.

Castings will be furnished at the shortest notice  
from any pattern that may be required, on the most  
liberal terms.

Their Machine Shop is well calculated for fitting  
and preparing all kinds of machinery.

Orders for any of the above addressed to the  
subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

## NEW AND IMPROVED

## SPELLING-BOOK.

JUST published by Richardson & Lord, Boston,  
The National Spelling-Book, and Pronouncing  
Tutor, containing rudiments of Orthography and  
Pronunciation on an improved plan, by which the  
sound of every syllable is distinctly shown, accord-  
ing to Walker's principles of English ortho-  
graphy. Such Progressive Reading Lessons designed  
for the use of Schools in the United States. By B. D.  
EMERSON, Principal of Adams Grammar School,  
Boston.

This work has been introduced into all the Boston  
Public Schools, and recommended by the Vermont  
State Commissioners for use throughout that State.

From Rev. Jonathan Hamer, D. D., of Newton,  
Mass.

There appears to be but one judgement concern-  
ing Mr. Emerson's National Spelling-Book, that, in  
the whole view of it, it is excellent, and superior to  
all others. I have on occasion, after so many ap-  
proving testimonials, to enter into detail of its par-  
ticular and valuable qualities. Be it sufficient to  
say, several Authors or Compilers have done well;  
but Mr. Emerson has surpassed, and in my opinion,  
has far surpassed, all who have preceded him in this  
country.

For sale by P. SHELTON, Gardiner, by the hun-  
dred, dozen, or single copy. School Committees  
or Instructors who may wish to examine the work,  
will be supplied with a copy gratis on application  
to the Publishers, or to P. S. Shelton.

Bookellers, Instructors, and School Agents  
can obtain the above Spelling-Book of P. S. Shelton,  
in Gardiner, on precisely the same terms as they can  
of the Publishers in Boston.

**VIOLIN & BASS VIOL STRINGS** for sale at  
the GARDINER BOOK STORE.

## VALUABLE

## SCHOOL BOOK,

## ON A NEW AND IMPROVED PLAN.

PUBLISHED BY S. C. STEVENS, Dover, N.  
H., and for sale by P. Sheldon, Gardiner;  
Spaulding & Livermore, Hallowell; H. Spaulding,  
Augusta; Moore & Co., Brunswick; Shirley &  
Hyde, Portland; C. Plummer, Bangor; Asa Bar-  
mich, Kennebec; and by booksellers generally  
throughout the United States.

## THE ANALYTICAL READER,

Containing Lessons in Simultaneous Reading and  
Definition, with Spelling from the same. To which  
are added, Questions and References to an Ap-  
pendix, containing sketches of characters, peo-  
ples, and places alluded to in the work. By Sam-  
uel Putnam. Fourth edition.

From a large number of recommendations from  
literary gentlemen, the following are selected:

From the *American Journal of Education*.  
"The Preface of this little volume contains sev-  
eral judicious and useful remarks, which seem to be  
the fruits of experience and attentive observation.  
The whole book possesses much merit."

The first edition of this meritorious work was  
mentioned in our first volume, p. 318. The present  
edition is rendered still more acceptable by revision,  
and a greater neatness of execution. The plan of  
this work is of so useful a character, that we hope  
teachers will avail themselves of a perusal of it.  
We know of no course so well suited to make chil-  
dren thoroughly acquainted with the words of their  
own language, or to impart the advantages of cor-  
rect, forcible, and appropriate expression."

From the Rev. Mr. Turner, formerly Pastor of the  
Universalist Society in Portsmouth.

Dear Sir,—You will please accept my grateful  
acknowledgements for your polite attention in  
presenting me with a copy of the "Analytical Re-  
ader." I have long thought that a work of this de-  
scription was necessary to the schools of our coun-  
try; and the effort you have made to enlarge the  
acquaintance of our children and youth with their  
native language, is deserving of much commenda-  
tion. I consider the plan and execution of your  
work, good, and sincerely hope it will be brought  
into general use in our schools, and be found to  
contribute to the promotion of science, and that the  
author may experience the pleasure, and receive the  
reward, which are due to meritorious exertions  
in the cause of literature. EDWARD TURNER.

Rev. Mr. Burroughs, Rector of St. John's Church,  
Portsmouth, says:

"You have devised a most simple and excellent  
method to make a child understand what he reads,  
and to teach him to read well and to pronounce cor-  
rectly. It appears to me, that a better elementary  
work for these purposes cannot be introduced into  
our schools."

Rev. Dr. Tyler, late President of Dartmouth College,  
says:

"The plan, which is new, appears to have been  
suggested by long experience in the business of in-  
struction; and so far as I am able to judge, to be  
well adapted to facilitate the progress of learners.  
I should be gratified to see it introduced into all our  
primary schools."

Hon. Levi Woodbury, U. S. Senator in Congress,  
and late Governor of New-Hampshire, says:

"I have examined the Analytical Reader. The  
system you have adopted will undoubtedly tend to  
strengthen the attention of pupils, to strengthen their  
memories, and to bring into exercise, earlier than  
usual, their powers of judgement."

In view of these advantages, the book certainly mer-  
its patronage in all our primary schools."

**AN INTRODUCTION** to the above is just  
published by Whipple & Lawrence, Salem,  
Mass. Price 25 cts. and a SEQUEL, by Shirley &  
Hyde, Portland, Price 25 cts. The three books can  
be had of either of the publishers, by the hundred,  
dozen, or single.

The following was addressed to the Publisher of the  
Analytical Reader, by Rev. James Towne, Pre-  
ceptor of Rochester Academy, N. H., on his being  
requested to give a recommendation of the Intro-  
duction and Sequel:

"I thank you for the books which you send me. I  
highly approve of them, but do not think they need  
a recommendation from me or any other one. I  
presume the author is satisfied from the rapid sale of  
his books, that the public are sensible of their value,  
and willing to reward him for his labors.—  
Teachers, especially, are under great obligations to  
him. It is hoped he will go on in the good work  
which he has begun, and in which he has been so  
successful."

Price of the Analytical Reader, 25 cents single  
2 dollars 40 cents per dozen.

## NATIONAL READER.

RECENTLY published and for sale by P. S. Shel-  
ton, Gardiner, the National Reader, a read-  
ing book for the higher classes in Schools and Acad-  
emies, by Rev. J. Pierpont, of Boston, compiler of  
the highly approved American First Class Book,  
&c.—The National Reader is intended to be in A-  
merican schools what the English Reader is in the  
schools of Great Britain, &c. and is extremely well ad-  
apted to the purpose for which it is designed, and is  
highly recommended by the National Reader. The  
National Reader is published by P. S. Shelton, in  
Gardiner, and is for sale in the schools under their  
care. Nov. 23.

KEENE, ss.—To the Heirs at Law and all others  
interested in the Estate of NATHAN BRIDGE,  
late of Gardiner, in said county, Esq. deceased,  
testate,

WHEREAS JOSEPH B. BRIDGE, Executor of the  
last Will and Testament of the said de-  
ceased, has presented for allowance to the Judge  
of Probate of said county, an account of his adminis-  
tration upon the estate of said deceased, and  
whereby said account appears that said estate is  
to be paid at Augustus, in said county, on the  
second Monday of December next, to show  
cause, if any you have, against the allowance of  
the same as made.

Given under my hand at Winslow, this twentieth  
day of October, A. D. 1828.

H. W. FULLER, Judge.

## ROOM PAPERS.

P. S. SHELTON has just received from Boston  
and the manufacturers, a very large supply  
of French and American Paper Hangings and Bor-  
ders, which will be sold at the lowest rates.  
July 23.

J. W. WILLARD, two doors South of M'Leis-  
ter's Hotel, Gardiner, has for sale,

W. I. GOODS AND GROCERIES,

of a Superior quality.—Also

CROCKERY AND GLASS WARE,